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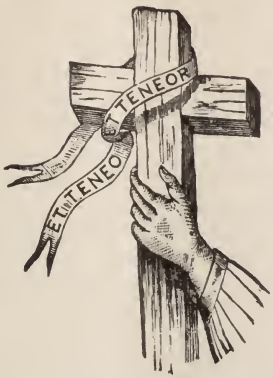
Woman's Work for Woman.



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Japan.

GOOD TIDINGS FROM JAPAN.

From north, south, east and west come reports of Christians quickened into new life and activity and unbelievers converted into earnest seekers after truth. The interest began in Yokohama early in the winter, and has gone on widening and deepening, much extended by the *Dai Shimbok'kuwai* or bi-annual meeting of the Japanese Evangelical Alliance. I have my doubts whether we are all, as missionaries, as faithful in prayer as we should be for the outpouring of the Holy Spirit. We have not faith enough and do not expect great things; but God surprises us, and ever proves Himself ready to honor the faith of those who *do* accept His promises in all their fullness.

Mr. James K. Ballagh, Mrs. Pierson, the Austins of the Seamen's Mission, and some other friends, have been unwearied for many months past in meeting together to pray that they themselves might be filled with the Spirit's power, and that God would bless the native Christians in the same way and make His presence felt among us as never before. I had the pleasure of joining with them while we were all together in Hokone last summer, and felt it a great privilege.

Does not the fact that the revival began right there in Yokohama, in connection with the work of those whose names I have

mentioned, speak for itself? We heard of it first as a great interest among the seamen, and a number from our man-of-war—the "Richmond," I think—united with the Union Church. Several of the most hardened sinners in Yokohama were converted. Then came the interest among the native Christians, several of the pastors being the first to feel that they had been living far below their privileges—that they and their people had been sleeping, as they so often express it.

The work in the province of Joshim is wonderful, and enough to inspire new faith in all our hearts. I wish you could have been at our little church last Sabbath to hear the helper, who had just returned from there, tell about it, after the service. He said that two came from Annaka to tell what great things the Lord was doing there, and advised a prayer-meeting and self-examination on the part of the Christians, to inquire into the reason of their dullness and lack of joy in the Lord's service there in Kiriu. The Christians there acknowledged that they had not what they heard the Christians in Yokohama, Tokiyo, and some other places had received.

The prayer-meeting must have been a very earnest one, and was followed by days of confession of sin and shortcomings in duty. Some gave themselves to fasting and prayer for several days, I believe. (They have only Scripture models to go by in such things, especially away off there in the country.) It was not long before one after another came to feel the touch of Christ's forgiving love, and now the whole one hundred members are rejoicing together in their new light and peace, and have given themselves up to the study of the Bible, which they find to be an entirely new book, full of meaning. They have never had a church building there and have not been liberal givers; but now all sorts of things are pouring in to be sold to help build a church and get a pastor. He said some brought clothes, others a watch, a clock, or some family heirloom; one woman brought her wedding dress. I did not know but in the fullness of his heart he was unconsciously making too big a story of it; but Mr. Thompson, who has most to do with that church, was out this morning and says it is all true, and that twenty of the unbelieving population of the town are now asking for baptism. He calls it a revival of the old Kentucky stamp, but none the less genuine for that. Ogawa San has just returned from Hakadate and brings a very good report of the Sakuraia and the work up that way. We are rather out of the way of meetings here in Bancho, as it is too far to go to Teukiji, but have been able to get to some, and have felt our hearts stirred. Three of the girls expect to unite with the church next communion, but oh! we have not yet obtained the blessing we want. Will you not pray

that the Spirit's power may be manifested in our midst as never before? A. K. DAVIS.

JAPAN'S NEED OF A SAVIOUR.

THE foregoing account of the working of the Holy Spirit in Japan gathers deeper significance by contrasting it with the following dark picture of the moral and spiritual condition of Japan without that Spirit's influence:

"Japanese religious art has done much to please the eye; yet the impression, on the whole, is one of profound melancholy. The religious zeal which covered the land with temples and monasteries, terraced mountain sides in stone, and ascended them by colossal flights of stone stairs, has perished. Myth and nature worship are reduced to rubbing and clapping the hands and throwing *rin* upon temple floors. Buddhism, degenerate and idolatrous, is losing its hold over man's fears, and prostrate Buddhas and decaying shrines are seen all over the land. The chill of an atheistic materialism rests upon the upper classes, an advancing education bids religion and morality stand aside, the clang of the new material progress drowns the still small voice of Christ, the old faiths are dying, the religious instincts are failing, and religious cravings scarcely exist. Even at its best and highest there is an intense mournfulness about Japanese Buddhism, pointing as it does to an unattainable perfection, and holding up the terrors of hell to those who fall short of it, but recognizing no availing 'sacrifice for sin,' no 'merciful and faithful high priest,' no Father in heaven yearning over mankind with an infinite love, no higher destiny than practical annihilation, 'without hope and without God in the world.' . . . Of the shadows which hang upon the horizon of Japan, the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality, the millstone of Orientalism hangs round her neck in the race on which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the highest destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences, and that, in the reception of Christianity, with its true principles of manliness and national greatness, she may become in the highest sense 'the Land of the Rising Sun' and the light of eastern Asia."—*Miss Bird in Unbeaten Tracks in Japan.*

RECENT JAPANESE PROGRESS.

A recent number of the *British Quarterly Review* contains an excellent article under the above heading, from which our space will only permit us to make brief extracts.

WITHIN the last few years the growth of the educational movement has been in the highest degree remarkable. Even in the remotest districts nearly every village of moderate size has its national school, generally built in part European style, and at once noticed by the traveller as the most imposing structure in the place. The Tokio University, incorporated in 1877, comprises departments of law, philosophy and literature, with, at the date of the report, seven hundred and ten students; also a medical department, created out of a former college of medicine, in which one thousand and forty students were being taught by a staff of thirty-five native and foreign physicians and instructors. With this are associated a large hospital, and all necessary aids and appliances for scientific medical training. Applied science and architecture are taught at the civil engineering college in Tokio, the highest establishment for technical learning in Japan.

Numerous and liberal contributions to the cause of education attest the wide public interest which is felt in the subject. In the five years 1873–77, no less than one million seven hundred pounds in money and seven hundred acres of land were thus bestowed. The establishment of educational conventions in many of the *fu* and *ken* also gives proof of the general interest. Altogether, in 1877, some two million two hundred and four thousand of the youth of Japan were being educated by skillful instructors on modern principles, and in degrees ranging from the simple tuition of the village school up to the highest forms of western teaching. The number is increasing largely every year. In 1878 it had swelled to two million three hundred and nineteen thousand.

The manner in which Japan's postal service has been organized and brought in a short time to a state of high efficiency is one of the most astonishing features of her recent progress. This department, to the working of which the Japanese were entire strangers a few years ago, will now bear comparison with any in Europe; yet, excepting a few foreigners in the international offices, the employes, seven thousand five hundred in number, are wholly natives.

But of all the public enterprises which have been undertaken by the Japanese government, none surpass in efficiency and usefulness that of the department of telegraphs. The beginning of telegraphs in Japan was a line half a mile in length, constructed in September, 1869, between the public offices in Yokohama. On the 31st December, 1879, three thousand nine hundred and thirty miles of lines, carrying nine thousand three hundred and forty-five miles

of wire, were in operation in the empire, together with one hundred and eighty-two government and public offices.

Another strongly-marked feature of Japan's recent advance in civilization is the complete reform that has been wrought of late years in her prison system. Japanese jails of thirty or forty years ago were as bad as those of old London, or even worse, though perhaps not so bad as are those of China at the present day. Sanitary rules were wholly disregarded, the food was bad and irregular, there was no proper provision for the sick, and the mortality was often enormous. Trades and occupations were never taught, and cruel punishments, short only of death, were in the power of supreme and corrupt prison officials. Now, however, the modern principle of strict yet humane treatment of criminals, which has been adopted by the civilized world, is nowhere more fully approved and acted up to than in Japan. Strict but sufficient diet, inspected by medical men and given at regular hours, daily bathing, infirmaries where the sick are treated by prison doctors on the European plan, and school teaching for all classes of prisoners are provided by the jail regulations. Industrial labor, the best of all reformatory elements, has been very largely introduced, and a great number of trades and occupations are taught or superintended by artisans, most of whom are prisoners themselves.

One cardinal feature of the prison system is the care which has been taken to establish stringent safeguards against abuse of power on the part of officials, by minute regulations so framed by the home department as to leave as little as possible to their discretion and to provide for every contingency. The gravest punishment for ordinary prison offences which the governor has power to inflict is the dark solitary cell, or confinement in shackles for strictly limited periods. Prison offences requiring more serious treatment can be dealt with only by the district courts. In this respect, and in the spirit generally in which criminals are treated, Japan is fully abreast of European nations, and there is no question here of foreign interference, or of appearance in the eyes of foreigners, which hostile critics are rather fond of adducing in order to account for some phases of Japanese reform. Precisely the system described above is carried out in all the jails of the empire, and in places which foreigners very seldom visit.

MISSIONARY LADIES IN JAPAN.

REPRESENTING THE W. F. M. S.

Mrs. J. C. Hepburn, Yokohama.
Miss C. T. Alexander, "
Miss A. K. Davis, Tokio.
Mrs. Maria T. True, Tokio.
Mrs. Arthur V. Bryan, "
Mrs. T. T. Alexander, Osaka.
Miss Francina Porter, "
Miss M. B. Henry, "
Mrs. John C. Ballagh.

Representing the W. P. B. M. of the Northwest.

Mrs. T. C. Winn, Kanazawa.
Miss Mary K. Hesser, "
Miss A. E. Garvin, Osaka.

CHIENG MAI, LAOS.

Miss Edna Cole describes in the letter below one of the rare holidays during her two years of lonely waiting. Letters mailed April 26 tell of her departure that day for Bangkok and America, so ere this is in print we hope to see her here.

"We now have the pleasure, for the first time since I came to this land, of entertaining company. For the past three months a Mr. Boch, a naturalist, has been travelling through the northern provinces for scientific research. He is here now, and while waiting for a boat to take him to Bangkok, has become the guest of Dr. Cheek. It is very pleasant, I assure you, to see a new face and hear a strange voice in our homes. Yesterday a picnic to our beautiful mountain was given in his honor. The plan was to go on elephants and to start very early so as to be at the mountain for the glorious sunrise. The watchman awakened us all about three o'clock, and after all things were ready, and while we were eating an early lunch, we heard the tinkling of the elephant bells and went out to greet them. We packed our dinner-baskets in the bottom of the *houdas*, then filled the seats with mattresses and pillows, and stepped from the high veranda on to the elephant's great head and then into the *houdas*. Do not suppose that we were all on one elephant; for although they are such great beasts, and could easily carry a much greater load than our combined weight, the Laos *houdas* are made in such a way that each can accommodate but one person comfortably. So our procession was quite imposing, seven great elephants, besides my girls and some of the men walking behind us. We waded the river and entered the city gates just as some of the early market women were coming in. How you would have enjoyed all these strange scenes! I wish you could have been on the elephant with me. We had a delightful ride up the mountain, which is now, just at the beginning of the rainy season, most beautiful. The peak we ascended is two thousand feet high, and a little crystal stream leaps down its side just by the winding road we climbed. On the top is a very pretty sacred temple, and near it are several resting-places for visitors. We made our way to one of these nearest the summit, and took possession; then taking all the *houdas* off the elephants and tying their two hind feet together, we sent them out to seek their dinner of tree tops.

"I wish I could give you a clear description of that long, steep, rambling road up the mountain side; the great overhanging trees

covered with orchids or long grass or moss, and at our feet a wealth of exquisite ferns; the blue sky with its great white ships making richest light and shade on the rice plain beneath us; then too the great lumbering, awkward elephants feeling their way with their trunks, slow but sure, never making a false step. That was a very sacred day at the mountain temple, when people made much merit by offerings there. So, long before we reached the top, we were surrounded by a great company dressed in their best and carrying offerings of pillows, mats, flowers, fruits, cloth and fireworks. We too went up to the temple to see. At either end of it are two very large gilded idols, and between these two is a golden pagoda, so sacred that if a woman touches it it immediately turns black. Around this are three consecutive walks, the innermost for the priests, the second for the men and the third for the women. There were priests, men and women, in their respective circles, going three times round. The former were chanting, and the latter were carrying in their hands, clasped as if in prayer, little bouquets. It was a form of worship, but the people laughed and chatted with one another as if it was just the best sport. You would have been amused at the fireworks; we call them sky-rockets, but they are nothing like those you have seen. There is a long bamboo pole to which is tied a small stick containing a quantity of powder, etc., and several small joints of bamboo. When the rocket is fired it shoots up into the air to a great height, and when the pole falls all the little joints of bamboo give forth many sweet musical tones that delight the people, who shout and rejoice when one is particularly good. We spent a most charming day and returned home thoroughly tired. In that it resembled all other picnics."

Tidings from our Workers.

JAPAN.

Miss Margaret Henry, Tokio, Japan.—I like the interior stations much better than any other. We are more shut in with the natives, and can acquire the language sooner, since we mingle more with them. They are much more accessible and hospitable here than in the large cities, where there are so many foreigners. The "little leaven" seems to be spreading fast both here and in China; missionaries have never been so hopeful or encouraged. Mr. Porter wrote his sister a few weeks ago of a man coming fifty miles to hear him preach, and pleading for some one to be sent to his home to tell his people of the Saviour.

A dear little missionary lady from some interior station of China who has been recruiting here in Japan gave me a most remarkable

instance of God's spirit moving the people in that land, outside of mission schools, churches, etc. Just outside the city walls of her station was a little chapel erected by the missionaries to gather in wayfarers and tell them about Jesus. On the door was the Chinese inscription, "The Church of Jesus." A traveller passing by caught sight of the words on the closed door, asked who this Jesus was, and was directed to the missionaries. He was converted, and went back to his home in the far interior, where as yet no missionary had dared to go, where the very name of Jesus was unknown. He told them the same wonderful story of love and mediation just as he had heard it, and through his earnest efforts *five hundred* were led to the Saviour. From these little seeds of truth God allows wonderful harvest fields to spring up and ripen for other laborers. The truth spreads from station to station till soon it will permeate this whole land—other lands—the wide world over, until every knee shall bow to the true and loving Father whose children the nations are.

PERSIA.

Mrs. Shedd, Oroomiah, Persia.—I was interested last year in the evident effect of the study of theology upon the students. It made them examine themselves and ask, "What was it that sustained those who so greatly suffered for Christ's sake?" One who went to the mountains for vacation work spoke very earnestly on this point and of his great desire to know experimentally this power of Christ in the heart. Yesterday he came home. He had been driven from his place of labor, and with one younger student had made his way home alone through wild Koords and fiercer mountain Nestorians, who threatened to kill them. The mountain evangelist, a man of experience and unusual enterprise and tact, died on the journey, leaving the young men, as they expressed it, "orphans in the midst of enemies."

Here, as everywhere, the only way to elevate and enlarge woman's influence is to elevate her character. Just now some of our women are awakening to their ability to minister to the Lord of their substance, and are trying to form mite societies in the village churches. I have made out a simple plan for them, and find it much easier to interest them and induce them to give than it is for them to agree what to do with their money when they have it.

Miss Jennie Dean, Oroomiah.—Last Sabbath afternoon a Moslem woman and her baby were baptized. Her husband was baptized two years ago. We had the service in our sitting-room, for it is not best to make these Moslem baptisms at all public. Only seven persons were present besides those baptized. It was especially interesting to us to feel that one entire family of Moslems had been received into our church.

This family dare not have their morning prayers in a room where people can hear them. The man, Mirzer Said Agha, partitioned off a small inner room where they might be more secret for their prayers. There are two other families living in the same yard, and here it is the custom to walk right into other people's homes without any ceremony. Surely it is a privilege to worship God without fear of man.

SYRIA.

Mrs. W. P. Ford, Sidon.—The school year of the seminary closes in a few weeks, and we hope the summer may be one of precious opportunities which we shall be enabled to improve. We ask a renewed interest in your prayers for the girls in the seminary, all of whom have been more than usually serious during this term, and we cherish the hope that some of them have begun a Christian life. Yet there is need of a deeper work of the Spirit among them, and danger that those who are not truly converted may be hardened in heart. We cannot bear to think of this alternative; and we have rejoiced and given thanks as we believe we have seen the answers to the prayers of Christians at home as well as here. For a month past neighborhood prayer-meetings have been held four evenings in the week at different houses, according to invitation. A blessing has attended these gatherings in the houses of Protestants and Catholics, but the ecclesiastics are thoroughly aroused to oppose them, and use such means of persecution as are in their power, which are not without effect. Yet we trust the practical gospel truth proclaimed to new hearers will prove to be the power of God unto salvation to some at least. Church members have been received, and we feel that God has blessed us. Will you not pray that the power of the Holy Spirit may be manifested in the conversion of many in Syria?

CHINA.

Mrs. Farnham, Shanghai.—I love to think that prayers are being offered for the various girls in the school who have been selected as special objects of work and prayer. I think in one case I already see results. It is that of a girl who had been given to a ladies' band. I wrote them of her faults and carelessness, and they replied that great interest was taken in and earnest prayer made for her. Since that time there has been a great improvement, so that others have noticed and spoken of the change. I write this by way of encouragement, and could mention other cases. Our oldest scholar was married a few days ago. She had for years been supported by Miss D.'s class, and I know earnest prayers were made for her. She was formerly very ill-tempered, and I feared would grow up a bad girl; but she changed and has been very diligent

and dutiful, becoming one of the nicest girls in the whole school. Why should I not feel it is in answer to those earnest, loving petitions?

Our last communion was a very interesting one, the entire service being conducted by a young native pastor. Four were baptized, one of them an old pupil in the school, whom we have long hoped to see a Christian; the other three are the results of out-station work, from a place about thirty miles distant. It would have made you happy could you have been there.

INDIA.

Miss Craig, Dehra.—The mission band in our school are now very busy making articles for a fair which Miss Herron wishes to have early in February, to raise funds to help pay for the new church, which is nearly finished now. The girls keep up a prayer-meeting every evening on the Mount Holyoke plan. During school-time, when they have to study nearly all the evening, they stop in the middle of the study hour and spend fifteen minutes in prayer, the older girls taking turns in leading. Now as it is vacation time they knit in the evening and spend an hour in the prayer-meeting, Miss Herron and Miss Pendleton taking their turns with the girls. Every girl who is a member of the church takes her turn in leading the meeting, some in English and some in Hindustani.

Mrs. Ewing, Allahabad, in writing of an expected itineration, says, "We look forward with much pleasure to getting off into the district. We there reach such a different class of natives, and seem to get so much nearer to them than in the ordinary town and city life."

SIAM.

Mrs. Sturge, Petchaburi, Siam.—We have now large congregations, for the natives all love Mr. Dunlap, and during his absence we had no missionary who was able to preach in the vernacular. Last week a series of meetings were held, and I have never, in Siam, seen so large an attendance, and deep interest seemed to pervade the entire congregation. On Sabbath we had holy communion. Five women and three men united with our church, besides a little girl of thirteen, a baptized child of the church. Seven who had been suspended came and, acknowledging that their suspension was just, begged to be restored. That adds fifteen more to our little church. I know our friends will rejoice in our joy and pray that the Spirit may be poured out yet more abundantly upon this people, and that these may continue steadfast to their religion.

I must tell you about our hospital. It was built by Dr. Sturge last year, and a very artistic structure it is. Sixteen patients have come in since our return from Bangkok, several of whom have

undergone successful surgical operations. If the patients increase in like proportion throughout the year it will be necessary to erect a new ward. The Siamese are very poor (the wages of a laboring man is sixteen cents per day. A large family will live on that, buying rice and catching fish, which are very abundant; a boy or girl with a bent pin can catch enough in an hour to supply the entire family for a day), but so many come for medicine that the doctor is obliged to charge them a trifle. When they begin to realize their advantages they will be willing to pay more. Many at first came whom we had to furnish with food as well as medicine. I am sure great good will result to this people from the hospital. There may be some at home who, as a rule, give little for foreign missions who would gladly help a medical work. The more money we receive the more our work can be extended; and then the "word in season" to those who come to be healed is often the means of healing to the soul. A physician who can gain the hearts of the people has great influence over the ignorant and superstitious, because to them the curing of disease implies superhuman power.

AFRICA.

Mrs. L. Reutlinger, Benita, West Africa.—We have had a very rich blessing in the year just begun. At our first Sabbath of the year we had the privilege of seeing fourteen new members received into the visible church of Christ, six men and eight women. Among the latter was our teacher's wife and the wife of one of our elders; I hope they will be able to let their light brightly shine. It is wonderful to see them plucked out of heathenism and added to the church of Christ. Though they are but babes in knowledge, yet this change from superstition and evil practices, to the keeping of the law and to believing, is marvellous. The elder's wife has long been where she could hear the gospel, but at first she seemed hardened and careless; she avoided our speaking to her in regard to her soul's salvation; but all at once there was a change. A little while ago we spoke to her about some one else, asking her to tell this one about Jesus. She said, "Oh yes, but she will not listen till the Spirit touches her heart. Don't you remember how it was with me?"

I wish you could have seen the church full of people and all that were on the outside, and every one so quiet. Among the Christian women there were about thirty-five decently dressed. You do not know how glad we are over every woman that begins to dress decently. It will help them so much more to be womanly. One elderly woman who was baptized had a Christian son, but she was a hard woman and a leader in superstition and evil. We saw

her once on the beach drunk, so that she could hardly stand, and a man was leading her home. Now for over a year she has been an inquirer, very faithful in attending all the meetings, often coming alone at night over a very rough path, and always decently dressed. We are so glad that she is now one of us. We have told her often, "As of old you were a leader among the women in that which is bad, now lead them in the way of right." And as on Sabbath morning she led in prayer for the first time, in the women's meeting, there was such quiet and every one seemed impressed with the great change that has come over her. Last week we had the meetings every day.

AT HOME IN WEI HIEN.

MRS. ROBERT MATEER.

I LEFT Tungchow, Monday, April 2, and by travelling early and late, reached here on Friday evening about ten o'clock, tired with my long journey. It was not altogether free from adventure either. Sometimes in coming through large cities such throngs of people followed me that it was difficult to get along. At places they were very rude, and I heard "*wai gwoh quei tsz*" (foreign devil) very often. At other places I found the people very friendly and stopped to talk with them. On the whole the journey was a pleasant one, as I had fine weather and the country through which I passed was, for the most part, beautiful. Mr. Mateer and Mr. Laughlin were a good deal surprised to see me at such an untimely hour, for most of the village people were in bed and I was not expected till the next evening. Perhaps I should say here that we are not living in the city, but in a little village just outside, called "*Li Gia Tswan*" or Li family village, and as the name implies, the inhabitants are composed principally of people by the name of Li. In trying to find this village among so many others my men lost their way, and we wandered around about two hours in the darkness, inquiring the way of all whom we met. But they either could not or would not give us correct answers, for one said one thing and another something directly opposite, till at last I began to think seriously of camping out all night.

I was very thankful to be at my journey's end, but much more so when they told me that all the country round was in a state of great excitement about our coming here to build houses and live among them. This was no doubt the reason no one would tell us where the foreign teachers lived. This is a small place, but, as is generally the case in China, many people live in a small circuit. The houses are built of mud and brick, and have nothing comfortable about them. The country all around is dotted with villages

and beautiful fields which just now are looking fresh and green in their spring garb. Fences are unknown here, so as far as the eye can reach the fine view is only broken by groves of trees, marking the sites of villages. Away to the south and west are ranges of mountains about ten miles distant. The mission lot is beautifully situated on a high piece of dry ground, and the mission buildings are under way, so we hope to have a good comfortable house to live in for the winter. It is being built of brick, as both wood and stone are very expensive. The work is going on surely if slowly. The cellar and well are dug and walled up, the foundation laid, and the walls of the house are nearly done up to the ceiling, so it begins to look like something foreign. Hundreds and thousands of people come to see it, who for the most part are civil, though sometimes they cause trouble.

We are not becoming established here without the usual quota of difficulties which attend missionaries in settling in the interior in a new station. Of course there are Christians and others who are interested in the gospel in this and surrounding villages who are glad to have foreign teachers, but they are few compared with the many who inhabit this densely-populated region, and now that foreigners have really come to live among them, there is an outcry against us, and great has been the excitement in city and country. We have to keep a constant watch on the mission premises for fear property will be destroyed. Before I came here the men who were keeping watch were surprised one night, stripped of their clothes and beaten, and then the watch house (a little mud building with a thatched roof) was set on fire. The alarm was soon given, and no serious injury was done except that the roof was ruined, though the timbers were not hurt. Complaint was made to the *gwan* (ruler), who immediately sent out his messengers to arrest the transgressors, but no word of their capture has yet reached us. After that Mr. Laughlin and Mr. Mateer had to keep watch themselves for several nights, as they could not get the Chinese to do it. They at once built another mud house, and an armed watchman keeps walking about all night, while three or four men, including two of the *gwan's* underlings, sleep in the house. Since then there have been papers put up in different parts of the city, to the effect that on a certain day, April 21, the property of the foreigners would be destroyed and themselves killed. This caused great anxiety among the Christians, both on our account and their own, for they have been persecuted no little as the cause of the foreigners coming here. Their threats did not intimidate us in the least, as we did not think they would dare injure our persons, whatever they might do to our property. Before the 21st arrived, however, the *tao ti*, who is the officer in charge of all affairs connected with

foreigners, passed through here on his way to the capital, Tsi Nan Fu. The *gwan* in going to pay his respects to him saw one of these papers and took it with him to show the *tao ti*. He at once issued a proclamation in our favor. He told his people that by the terms of the treaty the foreigners had just as good a right to come here, build houses and preach their religion as they had themselves, and that if any injury came to them the offenders would be severely punished; that they might as well try to fill up the ocean by throwing in stones as to think they could hinder the coming of these people, and much more to the same effect. Since then there have been no more such manifestations, and I think the people have made up their minds to us as a necessary evil. I go out alone now to walk, though I do not go near the city, and it will be some time before I shall be able to do so. The ladies of Tsi Nan Fu and T'sing T'sow Fu cannot walk in the city, although they have lived there for many years; they always go in closed chairs.

I am the only foreign lady here, and we are living in a Chinese house of three rooms, which has been cleaned and embellished a little, so that compared with the neighboring houses it is grand. The two end rooms, which are perhaps ten feet square, we use as bed-rooms, and the middle one, ten by sixteen feet, serves for parlor, study, dining and reception-room, all in one. On one side the windows are barred with strips of wood covered with paper (the regular Chinese window); on the other side we have substituted glass. Our inside doors are sheets hung up, and our floor is of wornout bricks laid in mud. Our surroundings are not elegant, but we live very comfortably. We have a little place built of mud outside which we use as a kitchen.

There are some nice boys in this village whom it is a great pleasure to teach. Some of them go to a native school and have learned to read, which is a help. I lose patience with myself often that I cannot talk more fluently, but suppose I must bide my time. I must talk in Chinese now from sheer necessity, being brought into such close contact with so many. I am glad of this, and hope to accomplish more this summer from this very fact. The work here rises before me in all its magnitude, and now that I am really in the midst of it I feel my own helplessness and insufficiency more and more. But our God is all sufficient, and I know that the word spoken in weakness, if accompanied by the power of the Spirit, can accomplish much. Give me your prayers that this power may go with me all through my missionary course.

THE number of native Christians in India connected with the Church Missionary Society increased by nearly 5000 souls last year.

INN HOSPITALITY IN SHANTUNG.

MISS ANDERSON.

I HAVE had such a funny night in this little place. We entered the village about dusk; and although it is a market town, no inn could be found except those which have just one big room, where all the men camp for the night. I waited in my *kiaow* on the street for a long time, with a crowd of men and boys about me. At last a place was found, an old innkeeper having decided to take me into his house if I could sleep with his wife. I gladly assented, for I had ridden forty miles and it was nearly dark. My servant started a fire, and the whole family stood about and watched my food being prepared. They did not let the street people all come in, and this made the evening comparatively quiet, and I finished my supper in peace. I wrote a bit of a letter to my mother, and they all watched me with admiration.

When bedtime came they all reluctantly left, and I was alone with the old woman. She sat down and gave herself up to the pleasure of watching my preparations for bed. She examined my bedding; and as her clothes were ragged and dirty, I felt nervous about the things she might leave on it. I comb my hair at night when travelling, having no time in the morning. She watched the operation with the greatest interest, and examined my brush and comb. I was much afraid that she would use them, but she spared me that pang. Each article as I undressed she examined, and stood faithfully at her post until I was in bed. I talked away to her, and she seemed to enjoy it very much. Her own preparations were quickly made. She pulled down an old quilt, took off her clothes and wrapped them around her, covered herself with another old bit of a quilt, placed a round straw pillow under her head, and she was settled. The old lamp she would not put out. Whether she was afraid to be left with me or not I do not know. I soon slept, dreaming all sorts of wild things. Once in the night I heard her up examining some of my clothes that had been left on her side of the *kang*, which you know is the brick bed. It rained all night, and is still raining this morning. My dressing was conducted under the same close scrutiny as the undressing, and will be retailed to all the women of the village when I am gone. It is strange that one does not grow accustomed to making a spectacle of one's dress, hair, and manners generally.

I feel so hungry and thirsty after news from home—Room 48 and all of you there. I know I must have letters in Chefoo. I had a hunger of a different kind to-day as I rode along in the *kiaow*. It is hard work, when one is travelling, to keep above starvation, and now that my cook is sick I don't know but that I

shall succumb; not that I cannot cook, but we always have a crowd of women and children, when we stop at noon, so eager to see and talk that I bolt my food as fast as possible; then the same thing happens at night, and there is little time for cooking. We travelled to-day six hours, mostly in the rain, and the roads were very muddy. The natives do not like travelling when it rains: they wear cloth shoes, and the wet spoils them. Then they have no cheerful fires to dry their clothes beside when they reach the inn.

April 29.—I had thought to reach a place for the Sabbath where some Christians live, but could not. My room is very dark and uncomfortable, and he who wrote something like this:

> "Whoe'er has travelled life's dull round,
> Where'er his stages may have been,
> May sigh to think he still has found
> His warmest welcome at an inn,"

does not speak what I at present feel. I am looking forward to a warmer welcome than I met here last night, when I drop in, some two days hence, on our new Wei Hien mission; and yet the rest of this place even is grateful, for I have no crowds of people, and can snatch a minute for reading.

I must tell you what it is like, for it is unique in all its appointments. When I came last night the yard was filled with a drove of cattle, and at the far end was a little room lighted only by a door opening upon their shed. The cattle smelled bean-cake (food for animals), and poked their heads in at my door, sniffing and looking anxious. They jostled each other about so that I lit a candle and shut my door; for if a cow had once got into this small room, she would have collided with something, and brought a fatal accident either to herself or some of my belongings. Six tall towers of bean-cake ornament and perfume the room. The *kang* is old and dilapidated, so I had my hammock swung, and hot water brought for a bath. In manœuvring around the kettle was upset, and as there was no fire, I had no bath. When I got into the hammock the string slipped and let me down into a little heap.

I have been reading Dr. Coan's book about the mission work in Hawaii. How very interesting it is! If you have not read it, I can heartily commend it. That which impresses me most is the rapid spread of the gospel, the immense numbers of converts. Poor old China! will any missionary ever see anything like it here? I cannot but wonder. Our mission have much to be grateful for, it is true. Mr. Corbett baptized 92 persons this spring; Dr. Nevius nearly 200, I think; and it always seems a miracle, everything considered, that there are so many; but compared with the enormous population, it is but one small drop.

THE KANGWE GIRLS' SCHOOL.

THE first white woman who ever visited the Ogove river, Miss Nassau, was joined in her work there the next year by Mrs. Jennie Lush Smith, who remained from 1876 to 1881, when loss of health caused her return. From her Colorado home she has written, "Last winter I was especially grieved and saddened because there seemed no one to do the work I had been obliged to relinquish. With some friends I made it a special subject of prayer that some one might be sent to teach the women and girls up the Ogove river. Miss Nassau and Miss Harding were on their way to Africa, but I supposed, as they did, that they were destined to a part of our mission very remote from the Ogove. I am so thankful that the dear girls and kind teachable women in the villages will now have the instruction and help I am no longer permitted to give them."

Miss Harding wrote, March 17, "Ours is the most southern station of the mission, Kangwe, on the Ogove river. I live with Mr. and Mrs. J. H. Reading, at the foot of a steep hill, while mother, Miss Nassau and Mr. Robinson live on the top of the hill, Mr. R. in the boys' school-house. The church is midway between us, half way up. Miss Nassau has town visitation, while I have the girls' school. Mr. Reading has been here two years and has made a clearing in the forest and built a school-house and large dwelling, the most commodious house in the mission. It involved tremendous labor to hew the timber and tow it twelve miles against the current.

"We did not go to Batanga, because that is on the coast and the policy of the mission is interiorward. Moreover the people at Batanga have been provided with a native preacher, and must be made to respect him and not expect a white missionary.

"The Ogove river is not near a mangrove swamp, and so is very healthful. The temperature now in our summer time is daily on average 80° in the shade. It is cool in the morning and very warm at four o'clock. There is a pleasant land breeze about noon. We are one hundred and sixty-five miles from the sea coast. Dr. Nassau and his wife are seventy-five miles further up the river, at a new station.

"I am studying the Mpongwe dialect, which differs from the one I studied on shipboard, and teach my girls to read, write, sew and count. I have the promise of more pupils, and shall visit in the towns and seek more. The roads and highways are the rivers and the seas, so town visitation and pastoral calls are made in boats rowed or paddled by native crews in picturesque dress, who work best when they sing their quaint monotonous boat songs. I am interested in my girls and enjoy my work. Pray for me that my light may not be dim."

SIDE LIGHTS ON MISSION WORK.

The first Malagasy who ever learned the alphabet died January, 1883, at the age of 72. He had lived to see 50,000 of his countrymen taught to read, and over 70,000 profess their faith in Christ.

Outside of their mission work the Moravians have but 122 churches and 16,000 members. They sustain one foreign missionary to every 50 members, and contribute on an average $6 each per annum.

Gray Cloud, once sentenced to be hung for his part in the outbreak of 1852, is now an active Christian minister in Dakota.

Semi-universalism at home is, according to Joseph Cook, the great hindrance to foreign missionary work.

Public opinion needs enlightening in England. Parliament has again refused to pass a resolution looking toward the checking of the opium traffic with China, some of the members affirming that its evil effects had been greatly exaggerated.

A great revival is in progress in the Turkish missions of the American Board of Commissioners for Foreign Missions. Daily services are held in three chapels in Hadjin. Crowds attend the meetings for prayer. The church in Adana will receive in June 100 persons on profession of faith.

The two-hundredth birthday of Ziegenbaly, the first Protestant missionary to India, has just been celebrated in Leipsic.

Four years ago there was not a native Christian in western China; now there are 150. Members of the China Inland Mission have visited every province in the empire but one.

Japan is now connected by telegraph with all parts of the world. She has also 4000 post offices, street letter boxes, postal savings banks and 8,000,000 newspapers issued during the year.

The sultan has granted concessions for two railways, one 62 miles long from Acre to the Jordan, the other of 30 miles from Seleucia to Antioch.

Dr. Machay has repeatedly ventured among the ferocious Malays of the mountains of Formosa, and sown the seeds of gospel truth. A recent telegram from him says, "A thousand aborigines have thrown away their idols."

The tenth annual meeting of the Evangelical Alliance of Japan reports 93 organized churches, 4907 members, 71 theological students. Contributions for all church work $12,064 48.

A great revival is in progress in the Fiji Islands. Over one hundred have been propounded for admission to the church. One old chief has given $750 toward the building of a fire and hurricane-proof house of worship.

It is estimated that at the present rate of progress of missions in China, the next forty years will report 26,000,000 communicants and 100,000,000 adherents in the Middle Kingdom.

GLEANINGS FROM RECENT READINGS.

THE Japanese are wonderful lovers of nature. In Europe a feeling for beauty has to be developed by education. Our peasants will talk to you of the fertility of the soil, of the abundance of water, so useful for their mills, of the value of their woods, but not of the picturesque charms of the country. They are not, perhaps, entirely insensible to them; but if they do feel them, it is in a vague, undefined sort of way, for which they would be puzzled to account. It is not so with the Japanese laborer. With him the sense of beauty is innate. This extraordinary love and feeling for nature is reflected in all Japanese productions. A taste for the fine arts is common among the very lowest classes, and to a degree which is not found in any country in Europe. In the humblest cottage you will find traces of this—an artificial flower, an ingenious child's toy, an incense burner, an idol, heaps of little ornamental things, the only use of which is to give pleasure to the eye.—*Baron Hübner in "Ramble Round the World in* 1871."

I think I may safely affirm that we must abstain from assigning to Buddhism the smallest direct influence on the origin of Christianity. . . . In a word, however attractive the hypothesis that brings Jesus into connection with the Buddhists may possibly appear, and however readily it may lend itself to romantic treatment, yet sober and strict historical research gives it no support, and indeed condemns it.—*A. Kuenen in "Hibbert Lectures,"* 1882.

Very little reliance can be placed, without careful investigation, on a resemblance, however close at first sight, between a passage in the Pali Pitakas and a passage in the New Testament. It is true that many passages in these two literatures can be easily shown to have a similar tendency. But when some writers on the basis of such similarities proceed to argue that there must have been some historical connection between the two, and that the New Testament, as the later, must be the borrower, I venture to think they are wrong. There does not seem to me to be the slightest evidence of any historical connection between them.—*T. W. Rhys Davids in "Sacred Books of the East."*

At every gathering of Fijians an exchange of property takes place which is called a Solevu. The guests or strangers present goods to their entertainers, the entertainers present goods to their guests. This portion of the Bose is looked at with very jealous eyes by those who do not understand it; but not to mention that it would be almost impossible to render intelligible to Fijians the severance of an interchange of property from the interchange of ideas at a council, it should not be overlooked that these interchanges lead to the manufacture of a vast number of articles, and a corresponding increase of what to the Fijians represents wealth

At a moderate computation over 200,000 articles of property had been manufactured for exchange at sittings of the Bose between 1876 and 1880. These articles are not—as those but superficially informed on the subject imagine—retained by the chiefs, to whom, it is true, they are in the first instance presented. They are apportioned out to the different villages with scrupulous care, and it is hardly possible to enter any house in Fiji without seeing there some part of the property divided at the last Bose. Some provinces are more skilled in the production of particular articles than are others. One excels in the manufacture of mats and native cloth, another in that of pottery, another in the weaving of fishing-nets. By these exchanges the produce of different localities is circulated through the group in a manner which, in the absence as yet of the more usual modes of effecting that object, is undoubtedly advantageous to the community at large.—*Sir Arthur H. Gordon in the Contemporary Review, May*, 1883.

India is essentially an agricultural country, and its grain-producing area, or rather the area on which grain may be produced, is so vast that anything which gives its trade in corn the slightest impetus is of incalculable advantage to the country and the people. . . . I look upon it as an established fact that India is rapidly becoming a wheat-producing country, and that its export thereof will steadily increase and enter into serious competition with America.—*Sir Julian Goldsmid in the Nineteenth Century, May*, 1883.

Why am I what I am? Why do I do as I do and feel as I do and not otherwise? Why, again, does the good man often suffer, and the bad man prosper in the world? To all these questions, every Hindoo, wise or ignorant, has one all-sufficient and ever-ready answer, and that answer is *karm! Karm* has settled everything. All has been fixed and predetermined, but not, as the Calvinist and the Mohammedan say, by God; for it is plain that the unconditioned Brahma, being without attributes and therefore without will, cannot predetermine anything. All is due to *karm.* And what is *karm?* The word means "deeds" or "actions"; and when the Hindu would explain all that is or happens by a reference to the predetermining power of *karm*, he indicates thereby not any free determination in God, nor any blind power external to himself, but a law of subjective necessity; the necessity that actions performed by himself in a previous state of being should bring forth their legitimate and most inevitable result. All Hindu thinkers agree that the whole universe, material and spiritual, and all that takes place in it, is the effect of actions done by souls as its meritorious cause. That is to say, for example, I myself, in a former state of existence, whether as man, demi-god, demon or

beast, performed certain actions, good or bad; and of whatsoever sort they were, they made it necessary for me to be born just when and where and as I have been, and live just the life that I have, in order to reap the fruit of those actions in reward or retribution. Thus this life, with all that is in it, all my perceptions, feelings and actions, my joys and my sorrows, wealth and poverty, sickness and health, my right deeds and my crimes alike, like a given fruit from a given seed, are the necessary and inevitable result of actions performed in a former state of being, of which it is not pretended that ordinary men have, or can have, the slightest recollection. And herein we have the doctrine of transmigration of souls, together with its philosophical justification. . . . I do not remember to have met a Hindu who felt that there was anything unreasonable in all this. On the contrary, it seems to them the one adequate explanation of the universe, and, above all, of the unequal distribution of happiness and misery.—*Samuel H. Kellogg, D.D., in Princeton Review, March*, 1883.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Dr. Samuel Johnson.

Foreign Missions from the Home Point of View. Rev. John Smith. *The Catholic Presbyterian*, May, 1883.

Tasmania. Rev. Robert S. Duff. *The Catholic Presbyterian*, May, 1883.

A Lesson from Japan. Hester M. Poole. *The Continent*, May 30, 1883.

Japanese Art. Rev. Sir George W. Cox, in Longman's Magazine. *The Eclectic*, June, 1883.

Four Japanese Folk-Tales. From Belgravia Magazine. *The Eclectic*, June, 1883.

China and Foreign Powers. D. C. Boulger. *Fortnightly Review*, June, 1883.

The Congo Neutralized. Emile de Laveleye. *Contemporary Review*, June, 1883.

Native Indian Judges. Right Honorable Sir Arthur Hobhouse. *Contemporary Review*, June, 1883.

People and Places in Guatemala. Ferd. C. Valentine. *The Manhattan*, June, 1883.

A Sikh Temple in the Himalaya Mountains. David Ker. *The Manhattan*, June, 1883.

Missionary Conference in Japan. Rev. Otis Cary, Jr. *The Independent*, June 21, 1883.

The Historical Status of the Indian Territory. George Cary Eggleston. *Magazine of American History*, June, 1883.

African Psychology. Max Buchner. *Popular Science Monthly*, July, 1883.

The Naturalist Brazilian Expedition. Herbert H. Smith. *The American Naturalist*, July, 1883.

Political Honors in China. Wong Chin Foo. *Harper's Magazine*, July, 1883.

Buffalo, N. Y. Rev. A. B. Robinson.

The collector at Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold dollar marked "Christian Idol."

For the Young People.

*SIAM AND LAOS.**

BY MISS M'GILVARY.

THE women of the Laos are not kept in bondage, as in China or India, but are a great power in the land; and the present queen has virtually the reins of government in her own hands, although her husband is the nominal head. She and her husband have always been friendly to the mission; and although the last persecution occurred since they came to the throne, it was carried on through the influence and power of the second king.†

As the queen walks out, a maid walks behind, carrying over her majesty a large lined and fringed silk umbrella, with silvered handle, which may be about six or eight feet long. Behind this maid is another, carrying a gold betel-nut box, while dozens of others follow her, all walking in single file, for two persons are never seen walking side by side. The queen has several times visited the missionaries in their homes. While she and the first maids of honor are quietly talking in a lady-like manner in the parlor, her more inquisitive servants are making a thorough examination of the house, and what are to them its curious and strange contents.

Considering their advantages, the Laos are a remarkably refined race, as is shown by many of their customs. Should a person be telling another of the stream which he had crossed, and wish to say that it was ankle deep, as he would feel a delicacy in referring to his person, his expression would be, "I beg your pardon, but the water was ankle deep." If one wished to reach anything above another's head, he would beg the latter's pardon before raising his hand. A great and passionate love for flowers and music also indicates a delicacy of feeling.

Although before missionaries went there the women did not know how to read, they were always trained to be useful in their homes, and a Laos girl who does not know how to weave her own dress is considered as ignorant as a girl in this country who does not know how to read.

* From a forthcoming book.
† He has recently died.

During the season of rice planting and harvesting every member of the family works in the fields, and the baby is left at home under the care of the next oldest child. The children are there early taught self-dependence, and a boy who here would be thought scarcely able to take care of himself is expected, after the planting season, to take care of the buffaloes all day long in the fields.

The Laos use buffaloes for ploughing, oxen for carrying rice, elephants for bearing other burdens, and ponies for pleasure-riding, in which only the gentlemen indulge, the ladies being debarred that pleasure.

It is exceedingly interesting to watch the elephants when drawing logs from the river. The teak logs are floated down from the forest, and the elephants haul them on to land. An elephant is chained to a log, which he drags to its destination, and after he is unchained, he quietly picks up his chain and walks to the river again. After bringing up the logs, he is very careful that they shall lie entirely even, and if any end projects, he pushes it with his tusks until his trained eye can see no fault. The air with which he moves back and forth from the river is very amusing; he seems to say, "I understand my business." The baby elephant is a most mischievous creature, and is the horror of market-women, because he often insists upon meddling with the contents of their baskets.

The holiday which most interests the missionaries' children is the New Year, when all, and especially the young, give themselves up to a peculiar kind of merry-making, consisting of giving every one a shower. Armed with buckets of water and bamboo reeds, by which they can squirt the water some distance, these people place themselves at the doors and gates, and on the streets, ready to give any passers-by a drenching, marking out as special victims those who are foolish enough to wear good clothes on such a day.

It is most amusing to watch them, after exhausting their supply of water, hasten to the river or well and run back, fearing the loss of one opportunity. Sometimes several torrents are directed to one poor individual; then after the drenching, shouts of laughter fill the air. On this day the king and his court, with a long retinue of slaves, go to the river. Some of the attendants carry basins filled with water perfumed with shrub or flower. The king goes a few steps into the river, takes his stand, and the princes and nobles surround him. The perfumed water is poured upon their heads in turn, and they plunge into the river, with noisy splashings and laughter. The custom is also observed in families; a basin of water is poured on the head of the father, mother and grandparents by the eldest son or other respected member of the family. The ceremony has some religious significance, symbolical of bless-

ings and felicity; a formula of prayer accompanies the ceremony. So great is the superstition of the Laos that after a missionary returned from a tour, having taken one of the native boys with him, the request came that the next time the missionary came he would leave the boy at home, because he caused sickness. The answer was returned that the boy had been with the mission a long time and had done no harm. "Oh well," said they, "the spirits are afraid of you foreigners, and when the boys go into your yard, the spirits climb up the tamarind tree by the gate and wait till they come out, then the spirits enter them again."

A SYRIAN BETROTHAL.

Rev. W. W. Eddy writes to the "Lilies of the Field," Scranton, Pa., as follows:

". . . I am going to tell you how one of your friends, a Protestant girl, became engaged. If you imagine a romantic scene you are mistaken. I was invited by the father of the youth to breakfast at his house; he called for me and we walked through the village accompanied by some followers. The house was large, but had only one room, the roof being held up by pillars. A few brands were burning on the floor, giving out a very disagreeable smoke, and the rafters of the roof were jet black from the smoke of past years. The floor was of clay rubbed smooth, but the guests sat on rush mats or on a divan made of quilts. Cigarettes and little cups of coffee were passed. Many people came in from the village, and as they entered the house exclaimed, 'May you be blest; may we ever rejoice with you all.' The sheikh of the village came with his retinue and sat next to me, and then more coffee was passed.

"The people present would have interested you. Some were Druzes with white turbans; some had old swords at their sides and pistols in their belts. All of them took their shoes off at the door and kept their tarbushes on. Finally breakfast was ready, and all sat on the floor in a sort of long loop. The owner of the house started down one side and set down in front of the guests forty-eight piles of something which looked like brown paper, but which was really bread, three loaves placed together and folded over. Dishes of rice and milk and rice and sour lebern were set before the guests. Then a side of a goat stuffed with rice and roasted was brought in. I cut off pieces with a knife, but my companion tore off the meat with his fingers. After the meal was over, water was poured on our fingers. No member of the household sat with us, nor were any of the girl's family present.

"Soon we started in an irregular procession for the bride's house, and entering we saluted it and took our seats, but the bride's father and relatives stood around the room as a mark of respect. No business was in order till coffee had been served, and then I began, 'O Abu Michael, our friend Habub Abu Yusef asks for your daughter for his son.' He replied, 'I have no right to speak. My friends have control of the girl's interest.' The friends in turn protested that they had neither wish nor will in the matter while I was present; I must decide. I dodged the absurdity of asking and also answering, but they were firm for a time, till I got the girl's grandfather to approve the match, then I exclaimed, 'Mubaruk,' and the absent young man was thereby accepted. The next stage of the business was rather long, to settle the value of the presents to be paid to the girl. This being completed the packages of the first installment of presents were accepted, and then I read some passages of Scripture and asked God's blessing in prayer on all. Please look over the twenty-fourth chapter of Genesis and see how little customs have changed since the time of Abraham."

THE SUGGESTION BOX.

WHAT funny creatures girls are! I'm sure no one can talk faster than the girls of our mission band when the meeting is out, and yet how hard it is to get them to "speak in meetin'." For this reason we found it good to institute a "Question Box," or perhaps "Suggestion Box" would be a better name. I enclose a copy of a suggestion handed in:

"Don't you think it would be a good plan for each one to learn a verse of Scripture to repeat as part of our exercises? Not necessarily a missionary verse, but something that you yourself have found sweet or helpful some time, and that so may be the very thing to help some one else." Don't you know, girls, that if you really learn a verse you will always remember it? And verses that you learn now, and tuck away on the upper shelves of your memory, will be useful for reference some day. You may not always have your Bible by you when you need it most. You may not always have the use of your eyes. In such case how good to be able to say, "Thy word have I hid in my heart." RUTH.

GOD made Jesus king over you, because He loved you, and that with nothing less than the love wherewith He loved Him. Which is the more wonderful, the love that devised such a gift, or the gift that was devised by such love?—*Frances Ridley Havergal.*

At Home.

HORIZONS.

My heart gives thanks for yonder hill
That makes this valley safe and still;
That shuts from sight my onward way,
And sets a limit to my day;
That keeps my thoughts, so tired and weak,
From seeking what they should not seek.
On that fair bound across the west,
My eyes find pasturage and rest,
And of its dewy stillness drink,
As do the stars upon its brink;
It shields me from the day to come,
And makes the present hour my home.
Deeper will be my rest to-night
For this near calmness of the height;
Its steadfast boundary will keep
My harbored spirit while I sleep;
Yet somewhere on its wooded sides
To-morrow's onward pathway hides,
And I shall wake at early morn,
To find a world beyond—new-born.
I thank thee, Lord, that thou dost lay
These near horizons on my way.
If I could all my journey see,
There were no charm of mystery,
No veiled grief, no changes sweet,
No restful sense of tasks complete.
I thank thee for the hills, the night,
For every barrier to my sight,
For every turn that blinds my eyes
To coming pain or glad surprise;
For every bound thou settest nigh
To make me look more near, more high;
For mysteries too great to know;
For every thing thou dost not show;
Upon thy limits rests my heart;
Its safe horizon, Lord, thou art.

LOUISE BUSHNELL.

"READY."

Do you say "ready" when He calls? That word "ready" is full of meaning. It indicates that you subordinate yourself and your will entirely to the will and command of your King. Ready to march over rough roads, climb steep hills, wade through deep and cold waters, endure scorching heat, submit to hunger and thirst, to weariness and pain. Ready to sojourn in a strange land, and wait, when the heart is weak with fear and oppressed with a sense

of hope deferred. Ready to work and to fight, as the Hebrews did of old on the walls of Jerusalem, with the trowel in one hand and the sword in the other. Ready to do and to dare, to work and to fight, to live or to die. Oh, that is a great word, *ready!* It represents a grand idea. Only a few out of the multitude use it. Some may not speak it, but they show it in the flash of the eye and the tread of the foot, and more than all in the consecration of the heart. They are the three hundred men of Gideon's army who know no fear and shrink from no duty. They are the apostles, not as they in fear forsook the Lord and fled, but as, after his death and resurrection, and after the baptism of the Spirit, they went forth to bring the world to Christ.

"Ready!" That is a missionary word. The greatest heroes ever known have been the men and women who have braved the perils of a foreign land, and gone from home and friends to carry the gospel to the heathen. Yet there is work and fighting to do anywhere, and he who does good service for the Master in any field will not lose his reward. He will have engraved on his spiritual escutcheon by the divine hand the words "Ready, aye ready." And when he stands before an assembled universe, the observed and the observer of all, it will be evident that he has not only done a good work, but received a divine blessing. Oh, to have Christ, our King, to say to us, as his eye benignantly rests upon us, "Well done, good and faithful servants!"—*Rev. P. Stryker, D.D.*

DO YOU REMEMBER?

DEAR WOMAN'S WORK:—I have been thinking of that good annual meeting held in Detroit last spring—nearly five months since. Can each woman recall the pledge, verbal or mental, that she made in that sacred place?

We had been praying in Room 48 for months that the Holy Spirit would manifest itself in all the sessions, and so imbue each one present that hundreds of souls would be brought to Christ as a sequence. You remember that wonderful prayer-meeting on Thursday morning. As one petition after another ascended to "our Father," the gate of heaven was so near that we heard anew the promise, "As your day, so shall your strength be."

Many received new inspirations, made new vows and reluctantly turned homeward for earnest work. After the dispersion the heat of summer soon followed. City mothers with their children hastened to the pure air of the mountains or sea shore, while country homes were invaded by strangers, so that some might query, "Are all the promises of April that were made in that blessed Fort Street Church forgotten?" Not so, my captious friend, not so.

We are all at home again in these golden September days, having tightened on the mission harness ready for telling work. Each presbyterial secretary is busy sending out the monthly letter which goes to her, printed ready for use, at an expense to each society of only ten cents.

Each society is to try to organize one new society as the surest means for increasing our power.

Do you not remember the most tangible promise that was made at Detroit? We will advance our contributions 18 per cent. The ease with which this will be accomplished depends upon how soon the gifts are gathered in. Why, if five months are nearly gone, we have scarcely a half year left for all we are to do! Urge the readers to do their best work for foreign missions now, and we can exceed our pledge and gather into schools scores of boys and girls who are to-day waiting for a welcome, to "take of the water of life freely." From what land came that reproof, "So many years since Christ came, and you have not told us of it"? L.

THE SCRIPTURES MULTIPLIED.

We have lost the gift of tongues that was possessed in apostolic days, but we have what is more than its equivalent, a power to them unknown of multiplying copies of the Scriptures; we have the Bible in more tongues than ever they spoke. It was five hundred years from the Septuagint to the Vulgate version, and even at the beginning of this century there were in existence only fifty translations of the Scriptures. Now there are two hundred and fifty, and the possibilities of multiplication of this wonder-working volume are unlimited.

The Hoe printing press can throw off 30,000 copies of the Psalms in an hour, and in the same time it can print 2500 copies of the entire Bible. A single press can give the world 4,000,000 of Bibles in the same time that it would have taken the swiftest writer of the early church to make one.

In Wickliffe's time it would have taken five years' labor to earn a Bible; to-day three hours' wages of the humblest working man will buy one.

Never was the gospel so diffused before; we live in the days long predicted, when the angel flies in mid heaven "having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people."—*Illustrated Missionary News.*

Most of the prayers of the Bible are from one to two minutes long.

MISSIONARY EDUCATION.

THE years of experience which have come to the many missionary organizations seem to intensify the demand for special training. The English particularly are urging a more thorough preparation even than that required for the home ministry, and no one doubts the wisdom with which their mission interests have been administered. Stringent rules have been proposed which would seem to make it almost impossible for an inefficient, inferior man to be found on foreign-mission territory. And we find this same spirit of careful selection, this same call for intellectual ability, making its way into the plans of the women's societies, urged on by the pleas of returned missionaries.

An English medical lady recently home from India declares that a four-years course in medical education is the least which can answer for the lady in charge of a medical mission, and gives potent reasons for her opinion. The physician must treat all manner of disease. She is generally not called to a heathen patient until the case has been vainly subjected to native treatment, and is therefore almost desperate. She is often so far distant from other physicians as to make consultation impossible; hence she must be able to see quickly and correctly the patient's condition, and to prescribe readily and intelligently. She is often watched by educated native gentlemen, who will soon judge of her ability, and can do much to help or hinder her by their approval or disfavor; and of course, though conditions differ, the same facts are true of medical work in other heathen countries.

From our own missionary teachers we have heard incidents enough to prove that they are often put to the test in discussions with native men whom they meet, perhaps, in their visits among the women. Of course natural tact must come to the help of knowledge in all such cases.

In business circles, among manufacturers, we hear much about skilled labor and its value, the remuneration it commands and the advantages it brings to the employer. And when to skill is added a hearty devotion to the employer and his interests, the workman is held invaluable. In mission service the first requisite is a true love for the heavenly Master, and a loyal desire to do nothing which shall not promote His cause; a missionary who has only intellectual strength is utterly weak and useless. But nothing less than the utmost possibility of usefulness should satisfy the man or woman who will faithfully serve the Lord Christ.—*Heathen Woman's Friend.*

THERE are still thousands of square miles and millions of people in India without a missionary.

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, September 18, 1883, 12 M.

Japan. *Text:* "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof" (Psalm xcvii. 1).

OUR NEW MISSIONARIES.

The following-named ladies have been adopted by our society, and have entered upon their new fields of labor, or will do so this fall. We would ask for them your earnest sympathy and prayers, that He whose grace is sufficient for them may work with and through them.

Mrs. James McComb, Pa. Field, Lodiana, India.
Mrs. W. M. Hayes, Pa. Field, Tungchow.
Mrs. Chalmers Martin, Elizabeth, N. J. Field, Siam.
Miss Harriet Lewis, San José, Cal. Field, Canton.
Miss Maria B. Franks, Jersey City, N. J. Field, Bogota.
Miss Isabel Van Eman, Wellesley College, Wellesley, Mass. Field not designated.

As some persons are still sending contributions for the Sao Paulo School Building, we repeat the notice given in the June number of *Woman's Work* that no more money is required for this purpose, the fund having been closed with our year ending April 30, 1883. The building funds for which we now ask contributions are:

For repairs, Dehra, India,	$1500
For Panhala, India,	3000
Lodiana Boys' School,	1500

Information in regard to these objects can be obtained by addressing our secretary for special objects, Room 25, 1334 Chestnut St., Philadelphia.

The "Suggestions for Treasurers," alluded to on page 241 of the July *Woman's Work*, as well as the pink mite-boxes for bands, are sent gratis *only* to the workers connected with the Woman's Foreign Missionary Society, Philadelphia. We will send samples to others, but are not able to supply them in quantities except to our own auxiliaries.

For all helps in the machinery of your work apply to the officers at the headquarters to which your society belongs, who, we know, are always glad to afford every assistance in their power

THE new edition of our Foreign Missionary Catechism will not be ready until after the publication of the Minutes of the General Assembly. The orders waiting will be filled as soon as possible after it is published.

AMONG our life members is the name of a lady eighty-four years old, totally blind, who *earned the* $25 *by knitting*. Surely this dear old friend is knit to the Woman's Foreign Missionary Society in bonds of closest fellowship. How many of the 300,000 women of the Presbyterian Church will emulate her example, and fill up the treasury this year with memberships of their own hands' earnings? Can you knit, or crochet, or make butter, or raise chickens? Let each do whatever she can do best, but let us *all* earn our life-membership.

HELPS FOR WORKERS.

Historical Sketches of the Missions of the Board of Foreign Missions (each Sketch 10 cts.),	$0 50
Historical Sketch of the Woman's Foreign Missionary Society,	1
Missionary Atlas ($1 per dozen),	10
Missionary Hymns ($1 per dozen),	10
Collectors' Cards,	1
Collectors' Envelopes, per 1000,	1 00
Young People's Pledge Cards,	1
Not for the Heathen merely, but for Christ (per dozen),	6
At Home and Abroad,	1
Hour of Prayer (10 cts. per dozen),	1
Thirteenth Annual Report,	15
Scrap Book Pictures, 12 in the set (5 duplicate sets for $1),	25
Suggestions Concerning Young Ladies' Mission Bands,	5
Our Mission Band (20 cts. per dozen),	2
Five to Six (20 cts. per dozen),	2
A Chinese Wheelbarrow (10 cts. per dozen),	1
Our Jesus (hymn and tune), per doz.,	10
Foreign Missionary Catechism (25 cts. per dozen),	3
Giving like a Little Child (per dozen),	6
A Strange but True Story, per dozen,	8
Will you lead in prayer? (10 cts. per dozen),	1
Medical Mission Work,	1
Constitutions for Presbyterial Societies,	free.
Constitutions for Auxiliary Societies,	"
Hints for Organization of Auxiliaries,	free.
Address to Boys and Girls,	"
Constitution for Young People's Branch,	"
Constitution for Mission Bands,	"
Hints for Organization of Young People's Branch,	"
Mite Boxes, to bands connected with the Woman's Foreign Missionary Society, Philadelphia (postage to be paid when sent by mail, 1 cent for 5 boxes),	"
Married Missionary Ladies,	"
How the Money Goes,	"
Leaflet for Treasurers,	"
Our Commission, Human and Divine,	"
Our Younger Sister,	"
The Monthly Concert,	"
Manual for Candidates,	"
Large Maps for the use of Auxiliaries —Mexico, South America, West Africa, Syria, Persia, India, China, with Siam and Laos, Japan.	

1. Rates, 25 cents for the use of each map. When ordered by mail 22 cents must accompany the order to prepay postage.

2. Maps may be retained one week, exclusive of time of transmission.

3. If maps are retained longer than one week, a charge of 10 cents will be made for each extra day.

4. Maps must be returned in as good condition as when they were received, and in the same covering.

In ordering publications marked free, send stamps for postage.

☞ Send orders for the above publications to

Woman's Foreign Missionary Society,
1334 CHESTNUT STREET, PHILADELPHIA, PA.

NEW AUXILIARIES.

Baltimore Pres., Havre de Grace; Grove Ch., Aberdeen; Cumberland; Frederick City; Chestnut Grove Ch.; Ashland.

Erie Pres., Raymilton.

Pres. of Northumberland, Rohrsburg.

BANDS.

Carbondale, Pa., The Mission Bd. | McGrawville, N. Y., Girls' Mission Bd.

NEW LIFE MEMBERS.

Breck, Mrs. R. L. | Rankin, Mrs. Anna H.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Brown Mem. Ch., Mrs. C. E. Waters, B. R. Canton, 50, Dehra repairs, 15 (65); 1st Ch., Mrs. Purviance, Miss'y Lahore, 10; Emmittsburg Aux., sch'p Kolapoor, 30, Sao Paulo sch., 10 (40). 115 00

CARLISLE.—Gettysburg, Miss S. McPherson, Miss'y Woodstock, 50; Harrisburg, Market Sq. Ch. Aux., Miss'y China, 50, Gleaners, Sidon, 15, Miss'y Dakota, 15, sch'p Futtehgurh, 10 (90). 140 00

CHILLICOTHE.—Chillicothe, 1st, 30; Chillicothe, 3d, 8 33; Concord, 5; Greenfield, 14 30; Hillsboro' Aux., 18 50, Sycamore Br., 4 (22 50); Marshall, 3 25; North Fork, 9; Pisgah, 17; Washington C. H. Aux., L. M., 25, Y. P. Br., 9, Helping Hands, sch. Bogota, 9, Mrs. Lucy A. Robinson, 13 90 (56 90); Wilkesville, 4, Miss'y Bogota. 170 28

CINCINNATI.—Cincinnati, 5th, Mrs. R. Brown, sch. Saharanpur, 50; Mt. Auburn Aux., Miss'y Tungchow, 25, Mrs. J. H. Stewart, Med. Fund, 25, Y. P. B., Miss'y Wewoka, 75 (125); Glendale, Headlights, boy Tungchow, 40. 215 00

CLARION.—Beechwoods Ch., Miss'y box of Walter Wray Filson, dec'd, 7; Richland Aux., 10. 17 00

CLEVELAND.—Cleveland, 1st, Aux., Miss'y Sidon, 39; 2d Ch., Mary Seelye Bd., sch'p Yokohama, 30; Collamer, S. S., Lodiana bld'g, 14. 83 00

DAYTON.—New Carlisle, Mrs. Brinkley, for Japan, 1; Springfield, 2d, Aux., 2 schs. Saharanpur, 20; Troy Aux., sch. Mexico, 25. 46 00

ELIZABETH.—Clinton Aux., 6; Elizabethport, Cheerful Givers, Gaboon Mission, 37 30; Lamington Aux., Miss'y Gaboon, 41 65; Plainfield Aux., Miss'y Brazil, 118 93; Westfield Aux., Miss'y Gaboon, 36. 239 88

ERIE.—Franklin, Mrs. S. M. Eaton, Med. Fund, 25; Girard Aux., 9 35; Union City Aux., 14 33. 48 68

HUNTINGDON.—Altoona, 1st, Aux., 16; Beulah, 8; Clearfield, 23; E. Kishacoquillas (of which 30 for Med. Fund), 63 17; Huntingdon, 50; Mifflintown, 23 36; Pine Grove Mills, 27; Spruce Creek, 259, Miss'y Japan. 469 53

KITTANNING.—Apollo Aux., 27 66, Hopeful Bd., 6 59, Faithful Workers, 3 25 (37 50), Miss'y Lodiana; Eldersridge Aux., for same, 66. 103 50

LACKAWANNA.—Athens Aux., sch'p Sidon, 12 50; Canton, Bd., 5; Honesdale Aux., 52; Plymouth Aux., sch. Syria, 25; Scranton, 1st, Aux., 75, Juv. Miss. Asso., Miss'y Beirut, 125 (200); Scranton, 2d, Aux., 17, Golden Rule Bd. (of which 30 for sch'p Mynpurie), 50 (67); Towanda Aux., Miss'y Benita, 50; Troy Aux., same, 20, Birthday Bd., sch'p Allahabad, 10, Willing Helpers, sch'p Tripoli, 12 50 (42 50); West Pittston Aux., 17, a friend for school Sao Paulo, 10, Bd., sch'p Canton, 3 (30); Wilkesbarre, 1st, Aux., Miss'y Ratnagiri, 100. 584 00

LEHIGH.—Mauch Chunk, S. S., 50 00

MONMOUTH.—Jamesburg, Rhode Hall Bd., sch'p Futtehgurh, 30; Mt. Holly, Holly Br., sch'p Futtehgurh, 15. 45 00

MORRIS AND ORANGE.—Orange, 2d, Aux., Miss'y, 100 00

NEWARK.—Bloomfield, 1st, Aux., Miss'y, 75, sch'p Canton, 3 75 (78 75); Montclair Aux., Miss'y Ratnagiri, 200; Newark, 1st, Aux., day schs. Syria, 150, Stearns Mem. Bd., 2 sch'ps Sidon, 100 (250); 3d Ch. Aux., Miss'y Canton, 200 79, S. S., 2 day schs. Canton, 140 (340 79); Bethany, S. S., 2 sch'ps Canton, 22 25, Bessie Pierson and Mamie Luke, sch'p Canton, 15 (37 25); Central Aux., day sch. Canton, 50; High St. Aux., Miss'y Canton, 83 70,

Fannie Meeker Bd., sch. Sao Paulo, 50 (133 70); Park Aux., Miss'y Canton, 110, Y. P. Soc., work Canton, 125 (235); Roseville Aux., Miss'y Sidon, 53; South Park Aux., Miss'y Canton, 104 15 (1482 64), less 48 05 printing Presbyterial Report, 1434 59

NEW BRUNSWICK.—Pennington Aux., zenana work Etawah, 23 75; Ringoes, Kent Bd., sch. Sao Paulo, 25; Trenton, 4th, Infant Sch., for printing, Allahabad, 15; Prospect St. Aux., sch. Sao Paulo, 30. 93 75

NEW CASTLE.—Bridgeville Aux., 6; Glasgow, 3 48; Middletown, 24 55; Rehoboth, Pocomoke Bd., 2 50, Miss'y Panhala. 36 53

NEWTON.—Belvidere, 1st, Aux., zenana visitor Lahore, 40, Willing Workers, 20 (60); Blairstown Aux., nat. tea. Canton, 15; Stewartsville, teacher Liberia, 20, sch. Saharanpur, 12 50 (32 50). 107 50

OTSEGO.—Cherry Valley Aux., 12 50; Cooperstown, 9; Delhi, 2d, 27 52; Oneonta, 8 75, all for Miss'y Chenanfou. 57 77

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st, Aux., Miss'y Kolapoor, 10, for Africa, 100 (110); Pittsburgh, 2d, Adelaide Howard Bd., Mrs. Wade's work Omahas, 35, Panhala repairs, 100 (135). 245 00

ROCHESTER.—Dansville Aux., teacher Liberia, 50; Groveland Aux., sch'p Tungchow, 26 75. 76 75

WASHINGTON.—Bethlehem, Mrs. E. Beale, 2-25; Burgettstown, Mrs. Patterson, thank off., Mexico, 5; Claysville Aux., for Panhala, 10; Cross Creek Aux., Miss'y Allahabad, 50; Washington, 1st, Aux., same, 75, Cornes Bd., 3 sch'ps Mynpurie, 25, June Rose Buds, 2 sch'ps Shanghai, 22 20, S. S., B. R. Allahabad, 50, work Ratnagiri, 34 09 (206 29); Washington, 2d, Aux., Miss'y Syria, 25; Wellsburg Aux., Miss'y India, 22 45, Mackey Bd., 12 37 (34 82); Wheeling, 1st, Aux., Miss'y India, 31 90, Band of Hope, Miss'y Syria, 28 (59 90). 392 26

WELLSBORO'.—Tioga, Dyer Bd., sch. Syria, 8 20; Mrs. Martha Baldwin, 5. 13 20

WESTMINSTER.—Moneghan Ch., Boys' Bd., Lodiana bld'g, 5; York Aux., Miss'y Gaboon, 50, Niles Bd., same, 50, Gen. Fund, 20 (120). 125 00

ZANESVILLE.—Granville, Fem. College, sch'p Kolapoor, 30; Muskingum, 5; Roseville, 5; Zanesville, 1st, Aux., 11 40; Putnam Aux., 17 76; For Med. Fund, per Mrs. H. G. O. Cary, 15. 84 16

LEGACY.—Miss Ellen S. Huntington, dec'd, Ellsworth, O., 300 00

MISCELLANEOUS.—Dryden, N. Y., Mrs. H. B. Williams, 1; Hoboken, N. J., Mrs. T. P. Rogers, Lodiana bld'g, 1; Knoxville, Tenn., Mrs. Alfred Buffat, for China, 1; Mecklenburg, N. Y., Mrs. M. E. Peloubet, 50 cts.: New Brunswick, N. J., Mrs. Mary A. Emery, Panhala bld'g, 4; Sale of Historical Sketches, 46 52; Sale of leaflets, etc., 22 21. 76 23

Total for July, 1883,	$5470 61
Previously acknowledged,	3525 44
Total from May 1, 1883,	$8996 05

August 1, 1883.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

W. F. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN SEPTEMBER.

Matt. xx. 1–28. *Golden Text for the Month.*—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

DOCUMENTS FOR DILIGENT DOERS.

A Brief Record. Life of Mary Campbell. Paper cover (postage 2 cts.),	$0 25
Bound in cloth, with photographs (postage 4 cts.),	60
Historical Sketches of Missions. Per set 50 cents, single number,	10
Foreign Missionary Catechism. Per dozen 25 cents,	3
Scrap Book Pictures. 12 in set,	10
Memorial Hymn and Music (Dr. G. W. Coan),	5
Missionary Atlas,	10
"The Field is the World." An evening entertainment,	15
Seeking Information. An evening entertainment, two for	5
"The Mother at Home." By Pansy, two for	5
Constitution and Hints for Organization,	free.
Constitution for Mission Bands,	free.
Plan for Organizing Sabbath-schools into Foreign Missionary Societies,	free.
Collectors' Envelopes, large and small, per set,	2
Mite Boxes, free, except postage, 5 boxes for	1
Go Tell, per dozen,	5
The Master is Come, per dozen,	10
Asleep, per dozen,	10
Women Commissioned, per dozen 20 cents,	2
How Much Do I Owe? per dozen,	10
Responsibilities of Protestant Women in view of what is done by Sisters of Charity, per dozen,	10
How shall we Interest the Children? per dozen 20 cents,	2
Where have Ye Laid Him? per dozen,	10
How to Manage a Missionary Society, per dozen 20 cents,	2
Origin of Women's Foreign Missionary Societies, per dozen,	10
Eleven Reasons why I did not Attend Missionary Meeting, per dozen,	2
As I have Loved You, per dozen,	10
Our Mite Society, per dozen 20 cents,	2
Exercises for Sabbath-school Foreign Missionary Societies, per doz. 20,	2
The Fire, per dozen 20 cents,	2
Consecration and Culture, per dozen 20 cents,	2
Forward, per dozen 20 cents,	2
Extracts from Journal of Mrs. Jones, per dozen 20 cents,	2
How to Kill a Missionary Meeting, per dozen,	10
For His Sake, per dozen 20 cents,	2
Death of Nan Intah, per dozen,	10
How is our Money Expended? per dozen,	10
Invitation to Missionary Meeting, per dozen,	10
Large package of Leaflets culled from various sources,	25
Small package of Leaflets culled from various sources,	10
Eighth, Ninth, Tenth, Eleventh and Twelfth Annual Reports, containing Addresses delivered at Annual Meetings, each,	10
Decennial Report—History of Ten Years,	5
Our Commission, Divine and Human,	free.
Addresses, etc., read at Twelfth Annual Meeting, separate from Report,	5

For any of these address

Miss S. B. Stebbins,
Room 48, McCormick Block, Chicago, Ill.

NEW LIFE MEMBERS.

Mrs. J. N. Green, Champaign, Ill.
Mrs. Mary L. Hamilton, Franklin, Ind.
Mrs. Eliza Holton, Champaign, Ill.
Miss Minnie Lindsay, Peoria, Ill.
Mrs. A. Lockwood, Detroit, Mich.
Mrs. A. Patterson, Plattsmouth, Neb.
Miss Fannie Ross, Mt. Pleasant, Iowa.
Mrs. Rev. B. F. Sharp, York, Neb.
Mrs. F. E. White, Plattsmouth, Neb.
Mrs. Wm. O. Wright, Freeport, Ill.

HONORARY MEMBERS.

Mrs. Mary J. Kennedy, Colorado Springs, Col.
Mrs. Caroline Parsons, Colorado Sps., Col.
Mrs. Mary S. Rice, Honolulu, Sandwich Islands.
Mrs. E. W. Robinson, Winnebago, Ill.

NEW AUXILIARIES.

Lenox, Iowa.
Monroe, Mich., Y. L. Society.
Parker, Dakota.
St. Lawrence, Dakota.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to July 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, S. S., Shanghai sch'p, 19 54; Bethel, Laos, 6 06; Carlinville, Monterey sch., 9 70; Chester, 9 70. 45 00

BLOOMINGTON — Bloomington, Miss Melinda Rankin, for Monterey, 65; Champaign, 23 35; Pres. off., 61 80; Clinton, 15; Gibson City, 9 67; Gilman, 10; Mackinaw Ch., 8 55; Towanda, 6 25. 199 62

CAIRO.—Carmi Bd., 16 69; H. M., 16 69; Tamaroa, 10. 43 38

CEDAR RAPIDS.—Blairstown, 10; Cedar Rapids, 1st, 25; 2d, 25; Linn Grove, 10; Mechanicsville, 10; Vinton, 21 25, all sal. Miss Skea; Clinton, 21 60. 122 85

CHICAGO.—Mrs. B. and Miss S., 5; Chicago, 1st, Y. L., Mrs. Ogden, 25; Miss Cummings, 120 25; 2d, Tabriz sch., 17; H. M., 1; 3d, sal. Miss Olmstead, 150; sal. Mrs. Kelso, 100; 4th, sal. Miss Anderson, 71; Pioneers, Laos, 35 04; 8th, S. S., 11 20; A friend, Laos sch., 10; S. S. Cl. of Westminster Ch., 7 61; Hyde Park, 20; Joliet, Central Ch., 31 37; Lake Forest, 30; Y. P., 5 77; Steady Streams, 11 08; Ferry Hall Soc., 20; Shanghai sch'p, 40. 711 32

COUNCIL BLUFFS.—Emerson, 2 50; Essex, 2; Red Oak, 8 13; Pearl Gatherers, 45 cts.; Shenandoah, 2 50; Sidney, 4 75; Villisca, 3; For Monterey, Bedford, 2; Clarinda, 10; Corning, 10; Red Oak, 3; For Sac and Fox Mission, Clarinda, 10; Greenfield, 3; Red Oak, 1 25; Pearl Gatherers, 1 25; For work at Chefoo, Corning, 12 50; For Ningpo sch'p, Red Oak, 6 25. 82 58

DENVER.—Boulder, 5 boys in Mrs. Barnes' S. S. Cl, 5; George and Josie Spencer, 5, both for mountain schools in Persia; Denver, Central Ch., 20; Cheerful Givers, 29 33; Laramie City, Persian boys' sch., 25. 84 33

DETROIT.—Detroit, 1st, Mrs. A. Clark, in mem. of Dr. and Mrs. Edward Kane for Persian hospital, 25; Westminster Ch., Mrs. A. Lockwood, 25; East Nankin, 15; Ypsilanti, sal. Miss Dean, 50. 115 00

FORT WAYNE.—Elkhart, S. S., Monterey sch., 33; Fort Wayne, 2d, Osaka bld'g, 15. 48 00

FREEPORT.—Freeport, 1st, 25; Willow Creek Ch., 71 34; Winnebago, 56; Band, 30. 182 34

HURON. — Fostoria, 15; Fremont, 13 80; Norwalk, 10. 38 80

INDIANAPOLIS.—Franklin, sal. Mrs. Warren, 37 50; Hopewell, sal. Mrs. Bergen, 46 86; Indianapolis, 1st, sal. Mrs. Van Hook, 106; 2d, 25, sal. Miss Clark, 100. 315 36

IOWA.—Mediapolis, Futtehgurh sch., 10; Mt. Pleasant, Highland Branch, Sac and Fox Mission, 5; Winfield, 7. 22 00

IOWA CITY.—Muscatine, Dehra sch'p, 30; Sac and Fox Mission, 10. 40 00

KALAMAZOO.—Allegan, 11 10; Constantine, Mich., 12 50; Kalamazoo, 1st, 65; A mother's thank-offering, 25; Michigan F. Sem., 26 for Syrian schs., 25 for Persian hospital; Three Rivers, 5. 169 60

LARNED.—Burrton, bequest of Herbert F. Purcell, 4 65

LANSING.—Brooklyn, 10 00

LOGANSPORT.—Logansport, Broadway Ch., Willing Workers, 5; Valparaiso, sal. Mrs. Warren and B. R., 32 50; Willing Workers, Rio Claro sch'p, 15; Wolcott, 13; H. M., 10. 75 50

MATTOON.—Kansas, A. E. Mitchell, 1; H. M., 1. 2 00

MAUMEE.—Toledo, Westminster Ch., Busy Bees, schs. in Siam, 40 00

MONROE.—Adrian, 22; Coldwater, 20; Hillsdale, 15; Tecumseh, 22, all sal. Mrs. McKee; Erie, 7; Hillsdale, sal. Miss Patton, 15; Monroe, girls' sch. Persia, 20. 121 00

NEBRASKA CITY. — Pawnee City, for Mexico, 17 50; York, 25. 42 50

NEW ALBANY.—Charlestown, Mrs. Hikes, Pr. Dec. off., 1; Jeffersonville, Mrs. Sprowle, same, 1; Hanover, Ningpo sch'p, 7 50; sal. Miss Warner, 7 50; New Albany, sal. Mrs. Morrison, 140 21; New Washington, 4 84; Seymour, 7 30. 169 35

OMAHA.—Hopedale, S. S., Cheerful Workers Band, Laos, 10 00

OTTAWA.—Mendota, donation, Dehra sch., 15 00

PEORIA.—Anon., 10; Delavan, 3; Dunlap, sal. Mrs. Winn, 7; Elmira, same, 10 55; Galesburg, Pearl Seekers, Laos, 10; Green Valley, Laos, 6 25; Rural Gleaners, same, 10; Lewistown, Ambala, 15 20; Mrs. E. Eichelberger, 10; Mrs. Magill, Pres. Dec. off., 2; Peoria, 1st, 23 10; 2d, 23 35; Grace Ch., 8; Calvary, 6 26; L. and E. R. Edwards Bd., China, 18 62; Little Lights, 3 35. 166 67

PUEBLO.—Colorado Springs, 300 00

ROCK RIVER.—Newton, Canton sch'p, 15 00

SAGINAW.—Bay City, Oroomiah sch'p, 17; Flint, 2 Syrian schs., 25; Lapier, 25; Mt. Pleasant, 7; Saginaw, 55. 129 00

SPRINGFIELD.—Bates, 1; Jacksonville, 1st, Y. L. and S. S., 1; sch. in China, 20; Central, 1; Petersburg, Chinese sch., 7 55; Bd., Oroomiah Col., 15 40; Springfield, 1st, 118 10; S. S., 16 95, both sal. Mrs. Corbett; Virginia, Laos, 12 40. 193 40

ST. PAUL.—Minneapolis, Westminster Ch., "Shall they go" Fund, 16 22; Red Wing, 18; St. Paul, Central Ch., 25. 59 22

VINCENNES.—Evansville, Walnut St. Ch., The Messengers, Africa sch'p, 20; Oroomiah sch'p, 30; Princeton, 7; Vincennes, 9 60. 66 60

WATERLOO.—Cedar Valley, 5; Marshalltown, 10, both for Sac and Fox Mission. 15 00

WHITEWATER.—Connersville, Harvest Gleaners, Benita sch'p, 20; Brookville, 12 50; College Corner, 3 60; Greensburg, 78 47; Kingston, 23 70; Knightstown, 5; Liberty, 1 50; Richmond, 5; S. S., 25; Shelbyville, 12 50, all sal. Miss Garvin; Richmond, Benita sch'p, 20; Mrs. E. W. Huddleson, Laos, 18 75; Rushville, Dehra sch'p, 14 60; S. S., 3 83. 244 45

WISCONSIN RIVER.—Madison, 20; Verona, a friend, 5; Pardeeville, Mrs. Benson, 1. 26 00

ZANESVILLE.—Granville, 50 00

MEMORIAL FUND.—By sale of "A Brief Record," for Laos, 8 25

MISCELLANEOUS.—Societies—Huron, Dak., 1; Bethel, Ill., 1; Carlinville, Ill., 1; Carthage, Ill., 40 cts.; Champaign, Ill., 1; Cobden, Ill., 1; Dunlap, Ill., 1; Du Quoin, Ill., 1; Englewood, Ill., 1; Galena, Ill., 1st, 1; Gilman, Ill., 1; Lewistown, Ill., 1; Lexington, Ill., 1; Mrs. C., 1; Pana, Ill., 1; Peoria, Ill., 1st, 1; 2d, 1; Grace Ch., 1; Calvary Ch., 1; Peotone, Ill., 1; Princeton, Ill., 1 50; Richland Ch., 1; Sparta, Ill., 1; Sterling, Ill., 1; Delphi, Ind., 1; Bethany Ch., Ind., 1; Evansville, Ind., Grace Ch., 1; Frankfort, Ind., 1; Mishawaka, Ind., 1; Princeton, Ind., 1; Rockfield and Rock Creek, Ind., 1; Seymour, Ind., 1; Richmond, Ind., 1; Clarinda, Iowa, 2; Des Moines, Iowa, 1; Nevada, Iowa, 1; Red Oak, Iowa, 1; Albion, Mich., 1; Constantine, Mich., 1; Kalamazoo, Mich., 1st, 1; Marquette, Mich., 1; Marshall, Mich 50 cts.; Mt. Clemens, Mich., 1; Le Roy, Minn., 1; Minneapolis, Minn., Andrew Ch., 1; Defiance, O., 1; Granville, O., 1; Lowville, Wis., 1; Prairie du Sac, Wis., 1; Miscellaneous, 2 10 (52 50), for publication of report; For printing circular letter, Cobden, Ill., 10 cts.; Vincennes Pres. Soc., 1 21; Maumee Pres. Soc., 1; By sale of leaflets, 3 10; Historical Sketches, 1 75. 58 66

Total for month,	$4042 43
Previously acknowledged,	4717 01
From April 20 to July 20,	$8759 44

MRS. HENRY M. HUMPHREY, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *July* 20, 1883.